2.

A REPLY TO THE ANSWER OF THE Man of No Name,

TO

His Grace the Duke of *Buckingham*'s Paper of RELIGION, and LIBERTY of CONSCIENCE.

by a man of but two letters to his name, of little or no Religion, but of a very wide Conscience, ready to agree with any thing, but the Church of England.

By G. C. an Affectionate Friend, and true Servant of his Grace the Duke of Buckingham's.

LONDON,

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M DC LXXXV.

If Confidence, or rather Impudence,
be enough to answer, wt one writes
against, this Replyer hath a very
great stock of both of them; but for
strength of Argument, he lets that
alone; as any one may perceive, who
throwes away so much time, as to read
this Pamphlet.

A

REPLY

TO THE

ANSWER of the MAN of No Name, &c.

IT is the Case of *Truth* to be oppos'd, but to *prevail*; and of *Error*, though defended, to be *vanquish'd*. Ill Causes cannot but be Ill maintained: They may look like *true*, but that is *Art*, which cannot change Nature. An Ass can never be a *Doctor*, nor a Fool a *Solomon*: Bulk gives no *Weight*, nor Sound, *good Sense*.

And to say true, it was never much better prov'd, than in the *Answer* of the Duke of *Buckingham's* Paper: At first it amaz'd me with a *flush* of Words; the second Reading I came to *my self*; and at the *last*, I saw, they came to *no-*

ing: began with *falſe Wit*, and ended with *Noiſe* and *Fumble*. And to ſhew you a little the Man in his *Talents*, *Stile*, *Arguments*, and *Humour*, (for his own Book does it beſt at large) take what follows.

I will begin with his beginning.

That I have Written this Pamphlet (ſays he) *is plain.* But who this (I) is that Writ it, is not *plain*; for he has not told us his Name. However, 'tis plain, 'tis *writ*; and ſo it is, that his *Apology* is againſt himſelf; which is, *That a Sore always wants a Plaiſter.* In which we muſt either underſtand, He confeſſes the *Wound* the *Duke* has given *Atheiſm* and *Violence*, to which he Conſecrates a *Plaſter*; or that his *Book* is in it ſelf a *Sore*, and he has a mind to *cover* it. If the Firſt, he has an *Ill time* of it: if the Laſt, 'tis *Non-ſenſe*. But this is but a part of his *Excuſe*; he thinks he may Anſwer him, becauſe the *Duke* won't Anſwer himſelf, and act both *Plaintiff* and *Defendant*; as they do, that *turn* with the times; *ſhift* Principles for Livings; and love to be *Parſon of Bray* ſtill. But whatever that *Noble Duke* does, the *Anſwerer* has that faculty; for he inveighs againſt *Reaſon*, *pag.* 12, 13. and yet *p.* 36. ſends his Reader in a *warm Fit* to *Reaſon*, not only to *Chuſe* and *Eſtabliſh* to himſelf a Religion, but to *Convince* others by.

And

And now he falls on with a Tantivy----*How Pernicious an Animal* (says he) *this Mountain and wild Conſcience hath been to* England, *is too well known, and how Fatal Toleration would be.* What ſtuff is here! Could a Man fetch any thing more *ſavage* out of the *Highlands* of *Scotland*, or from the *Lakes* of *Canada?* One would think, 'twere Writing in *ſhamm*, and a Definition in *Burleſque*: Some *Cypher*, but that there is *no Key* to it; for that a *Mountain* ſhould be an *Animal*, and *Conſcience a Mountain*, has neither Matter, Figure, Rhetorick, nor common Senſe in it. Which, indeed, is the *pitiful end* of all *Quacks* and *Pretenders*. And hence he turns *Vintner* too: for in a moment he reads you a Lecture of *Ferments* and *Lees*, and the beſt way of turning the *Wine* of (Mount) *Hope* into the *Vinegar* (of the Valley) of *Deſpair*.

The Gentleman, that he might *Run* far enough from the Duke's *Lenity*, has *paſs'd the Line*, and talks *Antipode* to common Experience. For with him Toleration *pricks*; Perſecution does not. I had thought that *ſweet* and *ſoft* things had prevented *ſouring*; and that therefore *eager* and *lean* Wines were fed with the *richeſt Malagoes*. But the meaning of this admirable *ſimile*, is, The Gentlemen of his *Clan* would keep the *Wine* to themſelves: every body

dy knows *they love it*. But I muſt needs ſay, 'tis a *Churliſh* and *Grudging* trick, to *drink all*: Right Good-fellows are freer of their Liquor. And beſides, it ſhews a mighty Ill Nature, that other Folks *drinking* ſhould make it taſte *ſowre* with them: 'Tis not the *Liquor*, but the *Palate*: The Gall *overflows*; the Humor vitiates the *Taſt*. *Calvin*'s *Predeſtination*, in his Opinion, *p.* 16. is not worſe natured than *This*. Thunder ſometimes *turns* Liquor; but I never heard it of *fair* and *gentle weather*: Certainly, it muſt be an *unnatural* Subject, upon which the moſt *natural* Things have an ill *operation*. And yet in ſome *Ill temper'd Children* we have ſeen the *ſeeds* of this *ſowre* Humor; who would not *Eat* or *Wear* a thing, if others muſt have it as well as themſelves. However, this Doctrine very naturally ariſes from the Text, *That ſome Men, if they may have their humor, will be as ſweet as Wine; and if not, will Turn as ſowre as Vinegar*. The Uſe and Application I leave to *His Majeſty*.

But this is not all; he explains himſelf upon this point *pag.* 33. where he *dreads the Church of* England's *Receeding from her Active Loyalty in oppoſing Diſſenters, and the Terrible and unavoidable conſequences of their betaking themſelves to a Paſſive Loyalty*. I hope he has made more

bold

bold than welcome with that Venerable Name; since 'tis to say, The Church of *England*'s Loyalty is to serve their own Turn, and the Prince's no longer than he will *Ruin others* to *humour* Her. That she *opposes Dissenters* for that Reason: And is uncharitable to all others: That though she Asserts *Free-Will*, she will *Force* other Mens. That she is not content with her *Honours*, *Imployments* and *Profits*, unless others are *Reprobated* to a Civil Damnation: That she knows not where to *stop*, nor where to End her Resentments and Severities: That *Law* only maintains her, and her Establishment takes rise from *humane* Institution, and by *humane* Force is upheld: Nay, That if she may not have her Will, let the *Black Box* prevail, and the *Oxfordmen* come in if they will; *Fight Dog, fight Bear, We will be Quiet*; *We will be Passive*. These are the Consequences of such Resolves: Things too harsh and Idle to imagine of a Society of so much Wisdom and Integrity; and therefore this Gentleman to be thought *officious*, if not *scandalous* in this attempt. And I hope her best Members will think, That more Reason to the Duke, and Discretion to the Church, had done better: for *Scandalum Cleri* with the one, ought to sit as uneasie, as *Scandalum Magnatum* with the other.

I have

I have done a little to shew his *folly* and *unclaritableness*; more follows; and he that runs may almost read it. He wonders, *that Grace the Duke of Buckingham should become a Champion for Whiggism*, p. 1. And indeed so do I too: for I am sure, it must be very lately; and 'tis an ill time to begin in. But is this his Distinction, (*pag.* 2.) that was to defend him from a *Scandalum Magnatum*? But why a Whig? It seems it is, because he is for *Toleration*. A fine Conclusion! and yet he makes this but *half a Whig* neither. For he tells us in his Character, That *Persecution* makes up t'other *half*: so that a Right *Whig* is, a *Tolerating Persecuter*. Upon the whole matter then, the Duke is but *half a Whig*; and his Answerer is t'other *half*; who tells us, That his *opinions have ever been Diametrically opposite to those of his Grace's Paper, and whose Book it self is Persecution*. And is it not a pretty thing to consider that the *Bill* and *Answer*, the *Plaintiff* and *Defendant* (as he calls them) should make up *one Whig*?

But to do it, when *Whiggism* is *super-annuated*, and looks like a *cast Mistris*, *and is contemn'd of all*, heightens the Man's Admiration: And perhaps he knew the *Duke*, when he did not use to make such *stale choices* now. But to make him amends, the Man places it to his *Compassion*, which

which is yet *Satyr* enough upon himself, that not only has none, but makes it *Whiggish* in that Noble Person to Pity, Age and Neceſſity. *Mad* he muſt be, or he would not yield away ſo great a Vertue to ſo ill a thing. But is ſhe *ſuper-annuated* and *caſt?* pray, why then *feared* in one part, and *loved* ſo fondly in another, by this *Knight* of the *Robe?* She is but half Caſt; the *Toleration ſide* is only *ſuper-annuated* with him; t'other is not above *Eighteen* yet, freſh, ſtrong, and ruddy, in his Deſires at leaſt: And that ſhe may live longer a-that ſide, he is *blowing Breath* through his Quill, as faſt as he can.

And to ſay true, he has *Air* enough, to help her: But when all is done, he will make an *Ill Miſtreſs* of her; for ſhe is to be *Old* and *Caſt* (if not *Dead*) a *one ſide* ſtill: This is *her Palſie*, and *his Phrenſie*. I am of Opinion, when he thinks what he has done, he will (like his *young Gallant*, *Pag.* 6.) cry, *a Pox upon Conſequences, I hate Conſequences.* So Pragmatical, ſo Incongruous, and ſo Indiſcreet has the Gentleman been in his haſty Attaque.

But to come to the *body* of his pretended Anſwer. After telling us, *p.* 6. *He will not Anatomize, nor Diſſect each Nerve and Muſcle of His Grace's Paper*, (though elſe where it has neither, in his

Opinion) and that *he hates Haſhing of Books, and ſerving them up with Limon and Anchovies*, turning *Chyrurgeon* and *Cook* in a breath: he ſays, He *will deliver his thoughts in a lump*; as if he had a mind to a *Pudding* more than a *Haſh*. The Truth is, he has little Shape, and leſs Life: and therefore the Gentleman has in one word, *Whig-like, turn'd Goſſip* to his own *Chits* with more propriety, than is in all his Book beſide.

But let's look upon his *Lump* a little further. Firſt, he ſays, *His Grace has taken an Improper way to confute the witty Atheiſt, or Eſtabliſh Religion.* (And why ſo?) *Becauſe the changeableneſs of the World does not diſprove* its Eternity, *any more than the Mutations of his Grace's Body alters him from being that* George *D. of* Buckingham, *that he was Forty Years ago.* But the D. of *Buckingham* does not pretend to be *the ſame Man* that he was Forty Years ago; and would give this Gentleman, Ten thouſand pound to make him ſo. And to ſay true, he that ſays, A changing World is Eternal, is not many removes from that which we call a *Changling*. For though a Man be *the ſame*, as to his Faculties and Properties: Yet we have freſh Spirits and Fleſh; and this World has its Alterations and Renewings too.

What

What the *first Matter* was, and *how* formed, and which way it ſubſiſts, are much beyond us: yet the more we look into them, the more we are led from the Regular Motions and Seaſons of the Fabrick we ſee with the diſtinct *kinds* and *ſpecies* of Creatures therein, to Conclude and Admire a *Prior* and *Superior Being*. A Man that is a Creature of time, may be ſaid *to be*, and in ſome caſes *not to be the ſame*: for he is not *the ſame* in *the ſame* Being always; but an *Eternal* thing cannot be ſo *varied*. And 'tis fallacious to argue from a Man's being *the ſame Man*, under changes, to the World's being Eternally the *ſame* World under Changes; ſince it were to ſay, That a thing were the ſame in that in which It changes: for that were to be in that which is not, or is not any more that which it was; The ſupreameſt Non-ſence a Man can be guilty of.

The *Duke* was not ſtrict in this matter; and his *Anſwerer* is ſtricter with him, than wiſe; eſpecially when he faults him in a thing Diſputable, and yet promiſes not to diſturb, but improve his Arguments for a God. But ſo unhappy is the Genius of this *Gentleman*, that he frequently breaks his Word, though he breaks his Head with it. There are but three or four things the *Duke* goes upon; That *the World did*

not make it ſelf: That *he that made it is God:* That *he has dignified Man with ſomething more Excellent, than what belongs to other Creatures:* That *this makes him look and hope beyond Death; therefore Immortality, probable:* That *thoſe that do well, ſhall be Happy; the contrary, Miſerable:* That *to this Choice they are free and uncompell'd. And,* laſtly, *That none ſhould Extinguiſh Men's Religious Impreſſions, by forcing them againſt their Perſwaſion.* Theſe Sober and Worthy Thoughts might have been better treated.

'Tis true (he ſays, *pag.* 7.) *his Notions are very fine, and many of them very natural and true; but not too Logical.* No matter for that; he Writ like a Gentleman, and not a Pedant. But to ſee, how true this perſon is to himſelf, within ſix lines after the Character of many *natural* and *true* Notions; he tells us, without bluſhing, though not without confuſion, That *the Conſequences which neceſſarily follow the Duke's Conceptions, are greatly to the diſadvantage not only of Religion, but of the politick Frame and Government of the World.* I cannot imagine, which way; and he has carefully avoided to inform me. But I cannot ſee, how the Government of the *Great Turk*, and the *Great Mogul* are concern'd in the Duke of *Buckingham's* Book? They may indeed, if they could read

read it; because he Recommends to all Men the Christian Religion, (*pag.* 18.) And, if I know any thing, the *Consequence* of his Contradictory Assertion, is, That the *Mogul* must be *Infidel* still, and the *Great Turk* must be a *Mahometan* still. For this good Christian goes upon this Principle, That the Religion Establish'd by Law, ought therefore to be Conformed to of all; and consequently, Liberty even to Christian's Consciences is dangerous to the Political Frame of that Government that is not Christian.

He proceeds to oppose the Duke's *Deduction*, in Reference to the Worship of God, *pag.* 11, & 12. *For in truth* (says he) *if his Argumentation be allowed, here is as fair a plea for the* ALCORAN, *as the* NEW TESTAMENT; *for* PYTHAGORAS's GOLDEN VERSES, *as* St. PAUL's EPISTLES. *For, if I be not mistaken, in what his Grace calls that Part of us, which is neareſt a-kin to the Nature of God, and the Inſtinct of a Deity, this muſt be humane Reaſon; not as Regulated by any Publick and Politick Reaſon of a Community, but as every private perſon's Reaſon ſhall dictate.*

But how unjust and precarious is all this? First, Assert; and then, *If he mistakes not, the Duke meant ſo.* But if the Duke meant not so, then he

he is *miſtaken*: and the Duke could not mean, as he ſtates his underſtanding of it. For though he takes leave to miſtake the Duke, the Duke does not miſtake himſelf: There is not one Word of *Humane Reaſon* in the Queſtion, nor is Humane Reaſon that *Inſtinct* of the Deity.

We have a Natural Capacity to apprehend Divine things; but 'tis that *Inſtinct*, which gives us the Religious uſe of it. All Men that have Eyes, have the Capacity of *ſeeing*; but without *light* they cannot *ſee*. Pray, who was he that ſaid; *There is a Spirit in Man, but the Inſpiration of the Almighty gives Underſtanding?* and that, *Whatſoever may be known of God, is manifeſted in Man?* Rom. 1. By what elſe is it, that the Prophet declares, That God *tells unto Man his thoughts?* And St. *Paul* expreſly ſays, That *thoſe that had not the Law, became a Law unto themſelves*, (By what? if not by this *Inſtinct*, this Syntereſis?) *their Conſcience accuſing or excuſing them* before God. And St. *John* goes farther, who ſays; *If our Hearts condemn us, God is greater; but if our Hearts condemn us not, then have we boldneſs before God.* And does this make as much for the *Alcoran*, as for the *Scripture?* and *Pythagoras's* Writings, as St. *Paul's Epiſtles?*

The

The Duke ſpoke to a peculiar Rank of Men: *Wits* without much Religion, to give Religion the beginnings of *Credit* with them: He did not ſay, That was enough; That Scripture or other external helps were uſeleſs, or not requiſite: And yet, when all is done, we muſt chuſe for our ſelves, and not by the *Political Reaſon* of *Community*; or elſe we ſhall believe upon *Authority*, and not upon *Conviction*; which was not the Chriſtian way. St. *Paul* bids us, *Pray with underſtanding*; and if ſo, ſurely, our underſtanding ought to be ſatisfied, to whom, and how to pray. And this Gentleman makes it an Error, *not to pray knowingly*; and if ſo, certainly we ſhould have ſome *Reaſon* for our Hope too.

And therefore, I cannot perſwade my ſelf to believe, that *Noble Peer* writ like a *Minor*, when he proceeds to this Deduction: "That it is one "of the greateſt Crimes a Man can be guilty "of, *to Force us* to act againſt that *Inſtinct* of "Religion; and ſomething a kin to the Sin a-"gainſt the Holy Ghoſt. This Notion the Gentleman throws with ſcorn at the *Quakers*, (an honeſt and well-meaning People;) and if this be *a Kin* to their Doctrine, they are ſoundler than he that deſpiſes them. And ſo ſay true, He does them greater Honour, than, it may be, he

he is aware of. But why not believe upon Conviction? For, *Whatever is not of Faith*, (St. *Paul* tells us) *is Sin*: And *Force* upon any Man's Conſcience, muſt overthrow the Reaſon of this *Fear*, *Faith* and *Hope*. For how dark and feeble any Man's Conſcience is, *Force* brings no Light nor Knowledge: It may diſtract, doubt, and ſo damn.

But I cannot enough admire at the *Concluſions* this Gentleman draws from this moſt Inoffenſive and Orthodox Expreſſion. The *Firſt* is this: That *Reaſon is the Guide of every Man's Religion.* This is ſpurious: For, though he that embraces a Religion without *Reaſon*, has no more *Religion* than my *Horſe*; yet a Man's own Reaſon ſo rectified, is not the *Guide* of Man in his Religion: for his *Reaſon* is that which is to be *Guided*.

His *Second* is yet more Extravagant, *viz.* That *Divine Revelation is not neceſſary to Salvation.* In which he has bid boldly; for there is not a word in the *Duke*'s *Diſcourſe* about it. He aſſerts the *Divine Inſtinct*; "That it inclines and "diſpoſes Men to be Religious; That they "are to be commended, that bear a ſincere Re"ſpect to it. But not a word, that Men ſhould not crave further Help, or read the Holy *Scriptures*, that contain our Revealed Religion. On

the

the contrary, he tells us; " *He therefore wav'd* " *the Uſe of them in this Diſcourſe*, becauſe of " the Perſons to whoſe Condition he calcula- " ted it. Were it not a fine Concluſion in this Doctor, to ſay, *A Man that goes to* Rocheſter, *ſhall never come to* Canterbury, though it be in the Way, and the better part of it? Juſt ſo Reaſonable his *Conſequence* is againſt the *Duke*.

But he advances in his Humour of perverting his Words; for the *Third Conſequence* he draws in his Name, is this: *That it is a moſt horrid Sin, to lead Men out of Errors*, (pag. 13.) when there is not one word of *Leading* in the Queſtion. For the Duke ſays, [*To Force*,] and he infers, *To Lead*. His Words are; " That it is " one of the greateſt Crimes a Man can be guil- " ty of, *To Force us* to act or ſin againſt that " Inſtinct of Religion; and ſomething a-kin to " the Sin againſt the Holy Ghoſt. The Duke ſays, *To force Men to ſin*; he ſays, *To lead Men out of Errors*: As if *Leading* and *Forcing* were the ſame; when one is the way of *Perſwaſion*, and the other of *Fines* and *Priſons*. I cannot tell what this Gentleman would not ſay; he may as honeſtly apprehend a *Beggar* on the Road, for an High-way-Man.

His *Fourth* and laſt *Conſequence* he beſtows upon this *Noble Peer*, is this, *Pag.* 13. *That Men, who believe a* God, *and follow the Dictates of Reaſon in his Worſhip, may be ſaved in any, in all Religions; provided they know not a better.* And what, if he had ſaid ſo? It had ſhewn his Charity. Does not *God wink in times of Ignorance?* And what is *Knowing no better*, but a State of Ignorance? Is there no Allowance for Times, Places and Conditions? Certainly, this Man thinks, *Ariſtotle* and St. *Paul* are as much below him, as he is above the Duke of *Buckingham.* This is riding Tantivy, through thick and thin.

But to Anſwer him ſhort, yet full: This Charge upon his Grace, charges himſelf; *Firſt*, That *Faith in* God, *and the Dictates of Reaſon, can ſwallow all ſorts of Religion*; for he excepts not the moſt Idolatrous; yet ſets up *Reaſon* elſewhere, to judge of true Religion, (*pag.* 14, 36.) And Men muſt leave *Reaſon*, when they fall under Superſtition and Idolatry. *Secondly*, That this *Hero* is *for chuſing his Religion without Reaſon:* And that's not worth a Fig, (with his leave.) *Thirdly*, That *the Duke does not prefer Chriſtianity, by the Courſe of his Deductions:* which he plainly does, *pag.* 18.

But

But after he hath ſhewn the Duke's Weakneſs or Miſtake (in his Opinion) to make him abler than he found him, and the Book worthier the Reader's notice; with a Modeſty, almoſt equal to his *Reaſon*, he tells us: *NOW, IF I WERE TO DISCOURSE AN ATHEIST,* (pag. 9.) and: *IF I HAD BEEN TO FOLLOW HIS GRACE's BLOW. I would have urged This*; and, *I would have done That*, &c. By which, I perceive, this Gentleman is better natur'd than Sir *Jo. Falſtaff*, that being call'd upon for a Reaſon for what he ſaid, anſwer'd; That *if Reaſons were as riſe as Black-Berries, he would not give him one.*

I have ſeen Cowards fight thus ſtoutly: Now, Sir, (ſays he) here I could have you, Sir; and there I could have you, Sir: and, if I ſtrike you, Sir, infallibly I hit you, Sir: and, if I hit you, Sir, you'll feel it, Sir: Are not you of my mind, Sir? This Gentleman wanted ſomething; and though the Duke be no *Minor*, he has a mind to play the *Senior* upon him, and uſe him ſo: And what a fine time he would have, to be Ward to ſuch a Jewel?

Such Coxcombs I have ſeen in my time; for there is not ſo true a Mark of that Animal, as *Officiouſneſs* upon *Miſtake*, to *præter* do, or overdo a thing. *Look you, Sir; upon my word, Sir;*

you are out, Sir; you mean this, Sir; I know your meaning, Sir, as well as if I were in you, Sir; alas, Sir, there is a better way far, Sir; and then, Sir, you don't hit it neither, Sir; for, Sir, if you aim at the end, Sir, you must aim at the means, Sir; and that I pretend to know, Sir, as well as any Man, Sir; and therefore, Sir, by your favor, Sir, if I had been to have follow'd your blow, Sir, I would have done no body knows what, Sir; Gramarcy Doctor. 'Tis pity to think, what pains ſome Men take to play the Fool.

His ſecond great Head (and little Wit) is about the *Anti-Chriſtianiſm of Perſecution*, oppoſing the Duke's Notion of it, thus *pag.* 17, 18, 19, 20. And firſt, he ſays, *That though to puniſh Profeſſors of the true Religion, for that only, whilſt inoffenſive in all things to the Civil Government, is real Perſecution, and truly Anti-Chriſtian; as that of the Primitive Chriſtians by the Heathen Roman Emperors; yet to puniſh Diſſenters, as Papiſts and Phanaticks, is not ſo; becauſe they are in the wrong, and offenſive to the Government.* This in a *Lump* (as he calls it) and perhaps a little better collected than his was. In all which he begs the Queſtion of the *Roman Emperors* for the *Chriſtians*; and of the Diſſenters for their Adverſaries; though upon differing terms.

For the *Heathen Emperors* had *Antient Rites*

to

to plead, and the *Eſtabliſh'd Law* of the Empire, againſt the progreſs of Chriſtianity; And that is all this Gentleman has ſaid here for himſelf, and againſt them. For he undertakes not to prove the Points Controverted true againſt the *Diſſenters*; but urges the knocking Argument of the *Jews*, *We have a Law, and by our Law he ought to die.* Nay, he ſends the Duke to *Lewis* the *Fourteenth*, (*pag.* 29.) to ask, *If it be ſafe Tolerating another Religion than his own:* By which he determines the caſe againſt the *Perſecuted Proteſtants* there, leſt their *Indulgence* ſhould exemplarily make way for ours to the *Diſſenters* here. Is not this a dainty Proteſtant, that can cheriſh Cruelty againſt Men of his own Religion abroad, rather than not act it at home upon *Diſſenters?*

This is to make *Religion* a *Politick Intereſt*, and to Anſwer Worldly ends: A greater Argument for *Atheiſm*, than any he has offer'd againſt it. The Primitive Chriſtians had died *Idolaters* upon this Principle: For *Authority*, not *Conviction*, with him all along concludes the Point.

He begs the Queſtion of the *Diſſenters*; for he argues nothing about the grounds of *Diſſent*, but the *Law*; *'Tis the Religion by Law Eſtabliſh'd:* And why not by the Bible? but that it yields not to it the preſent Advantages of *Force* and Worldly Authority. Now (as he ſays) *If I had*

been

been to Diſpute them, and follow his blow, I would have Evinc'd their Error, before I would have pronounc'd my Judgment.

But they are *Factious, Seditious, and dangerous to the Government; therefore ſevere Laws were made againſt Papiſts, Prieſts and Jeſuits on the one Hand, and Phanaticks on the other.* Suppoſe this were as he frowardly Clamors; Is it to be thought, that they would be *dangerous*, if they were Eaſie, and ſo endanger themſelves? they know better. And we ſee, this Gentleman fears the *Church's Receeding in her Loyalty*, if there be but *Indulgence* to *Diſſenters*; making her Eye evil, if the Governments be good. Pray, what then would ſhe do, if ſhe were Perſecuted as they are? Can more, with Juſtice, be expected from *Hereticks* and *Schiſmaticks*, than from the *Orthodox?* If they were more patient, I ſhould begin to fear, they would be quickly more Orthodox too. But I cannot tell how to think that Men in their Wits would forfeit *Eaſe* when they have it; though to get it they might be Indiſcreet.

And one thing I muſt ſay, *Roman Catholicks* have been *Loyal* in *England* and *Holland*, and *Bresbyterians* in *France* and the *German* Principalities. So that 'tis not neceſſarily true, they are not *Seditious*, as they are *Diſſenters*: Men go by their

their Intereſts. The Gentlemen that *Tore* the King's Declaration of *Indulgence* from him, were high *Church-men*; and they oppoſed his *Political Capacity* to his *Natural*, on purpoſe to overthrow that Act of Grace, by which diſtinction the late Civil War was made; ſo that 41. overtook 73. or that return'd to 41. And who knows not, that they were ſuch as hardly knew how to pray, but out of our *Liturgy*; that attempted to Exclude the *Preſumptive Heir* to the *Crown* upon the ſcore of his *Religion*. And though this *Jehu* drives ſo furiouſly upon *Diſſenters* on that Account, if he will think (which I fear he ſeldom does) he will find that an *Heir* is but a Subject; and the ſame *Law* governs properly a-like in this Kingdom to all Ranks of Subjects. And that ſome of the ſame Gentlemen, that formerly ſhook ſmall Folks *Property* for *Non-Conformity*, had lately a mind, to Sacrifice the preſent King's for Diſſent. Wherefore let us make Men eaſie, take Temptations out of their way, and not lay ſtumbling-blocks before weak or peeviſh people, nor pinch them with thoſe Burdens or Yokes, that our Fathers could hardly bear, and we need not doubt a Friendly ſucceſs.

It is by this Nameleſs Author Objected in a Career of *Criminations*, That *this may ſuit a Republick*,

publick, (pag. 28, & 29.) *but is dangerous to a Monarchy.* But not half ſo much in my opinion, as his Objection is. For, doubtleſs, *Monarchy* has as extended and ſaving a bottom to live upon, as any *Republick* in the World; nay, rather the Power of more Mercy, Favour and Indulgence. For the Number of Subjects is the Glory and Strength of a King; and that which makes the *People eaſie*, makes the *Government* ſo to the *Monarch*. 'T were lavish to prefer a *Common-Wealth* to make it more capable of good to the various conditions of Mankind than Monarchy. It is therefore his little skill in Politicks as well as Religion, that makes him quote the practice of the *French* King (*p.* 29.) for no body knows yet the conſequence: His Cake is but Dough ſtill: 'Tis early day with the Project: See if his Son, ay, if He don't feel it yet. For Uniformity is a mean Recompence for a thin and poor Country. What might not an Union of Intereſts and Affections, under ſo great a Prince as we have, recover and eſtabliſh in the World? Wonders; for Miracles come from Heaven.

Inſtead of this, old Sores are daily rubb'd freſh; and new impreſſions of former Tragedies are thrown abroad to prejudice us againſt the means of our own Peace and Glory: God (if he

he pleaſes) avert the conſequences of our own bitterneſs and Animoſity.

His laſt Head is about *Toleration*, (p. 25.) though included in his *ſecond*; this he labours with his uſual pains; *'Tis neither* (ſays he) *good Divinity, nor good Politicks*; and of this he is as certain as if he found a Mare's Neſt.

The firſt Reaſon, why it is not good Divinity, is, *That falſe Religions in a Chriſtian Dreſs, would then be Tolerated to the injury of Chriſtian Religion and Mens Souls*, p. 26. But he does not conſider, how many he will Damn by Hypocriſie. But in that, perhaps I am out, he may not think that a Damnable Sin; and that it is better be an *Hypocrite*, than a *Diſſenter*; though One thinks he is in the right, and the Other knows he is in the wrong; and ſo one of St. *Paul's true Hereticks*, viz. *ſelf-Condemned*.

Be that as it will, Jeſus Chriſt is againſt his *Divinity*, that is Lord of the *true*. For he commands, That *the Tares grow with the Wheat, till Harveſt*; which he interprets, the *End of the world, and Great Judgment*: And forbad, *Fire to be ſo much as deſired to be call'd from Heaven* to hurt thoſe that did not own his bleſſed Meſſengers in their great Doctrine of the Kingdom he ſent them to preach.

For *Toleration's* being *bad Politicks*, let him allow me the Liberty he takes with the *Noble Peer* I defend, and I will send him upon an Errand, that shall determine the Controverſie preſently. Let him go to the Prince of *Orange*, whoſe Anceſtor begun the Glory of that Country with it, to the Princes of the *Empire*. And if this *French* King will be Impartial, ask him, If greater Feats were done without, than with a *Toleration*? So far is it from being dangerous to Princes.

And if *Opinions* were yet worſe than they are, there cannot (in my judgment) accrue any danger to the Goverment that *Tolerates* them. For, Firſt, the Profeſſors of them have, which they could be thought to *Plot* to get; but will never *Plot* to *loſe*. And, Secondly, if any ſuch people could be, there are or may be Laws enough to Crush and punish the leaſt Appearance of Diſorder. And under favour, *Publick Aſſemblies* are ſo far from being dangerous, that, truly conſider'd, they are the *ſecurity* of the *Government*.

What makes Men *Dangerous*? Firſt, they can't help their *Diſſent*; for *Faith* is not in a Man's own power. Next, ſo ſoon as he declares it, the Law casts him off from the Favour and Protection of the Magiſtrate. Is it then the

Man

Man that makes himself *dangerous*, or is he made *dangerous* for that *Dissent*? And if that be it, 'twill not be hard to determine, how a *Dissenter* comes to be *dangerous*.

Forcing Men to Religions is as if it were in a Man's power to use his *Conscience* as he can his *Money*. In that case I would be on the side of the *Penal Laws*. But if a Man can't believe as he will, and less, as other Men believe, and may yet be *safe* to the *Government*, don't make him *unsafe* under it, and I'll warrant he does no harm: And this I think may be done.

I conclude, That *Toleration* is so far from being an Enemy to *Religion* and *Monarchy*, That it gives God his due, prevents Hypocrisie, and restores Society instead of Unity: And by an united *Affection*, *Purse*, and *Hands* Renders our *King Great* and *Terrible*.

I now wait upon his Three Questions: the First has Four in the belly of it, (*p.* 34, 35.) First: *If Christ did not believe Sovereign Power might maintain the order of Society by Rewards and Punishments.* Truly I don't know his Belief, nor how suitable it might be to him to believe, being the Object of ours. But he commanded it, though with a *Salvo* to the Religion he came to Institute. They were his Sheep, 'twas his Kingdom.

The next Query is to the Duke, *If he has consider'd, That spiritual Punishments are far more rigorous, than Temporal ones?* I believe, as much as this Gentleman has, *Whether Temporal be less than Eternal?* But what of all that? Why, (next to follow his blow) he asks; *If Jesus Christ then has not used greater force to compel Men to his Religion, than all the Powers of the Earth have done?* But if it were so, I am of the poor *Welch*-man's mind; *Let her alone till that day comes:* And of St. *Taffy's* too; *I had rather fall into the hands of God, than Man.* But is this proper, just, and adequate? *Christ punishes* Spiritual Faults with Spiritual Punishments, *Ergo*, The Powers of the Earth ought to punish the same Faults with Temporal and Corporal Punishments, such as *Prisons*, *Fines*, *Exiles* and *Death?*

But in the next place, I don't think he has outdone the *Heathen* and some Christian Persecutions, the Reason of both consider'd. For he decides the Controversie by *Good Works*; They by *Opinions*: He cryes, *Come ye well-doers*; there are his *Sheep*: *Go ye Workers of Iniquity*; there be his *Goats*. But Conformity makes an *Ill-Man* Grateful, and Non-Conformity a *Good-Man* Hateful: here *Good Works* don't determine the point, as at Christ's Judgment.

Howbeit,

Howbeit, it is monſtrous to argue, That Men ſhould be *twice puniſh'd* for the ſame Offence; by the Magiſtrate here, and Chriſt hereafter: This is held unequal among Juſt Men in all Governments. But 'tis no matter, let *Zeal* or *Intereſt* Chriſten it, and 'tis well enough for a *Papiſt* or a *Phanatick*. But if this Gentleman were as much under their power, as they are now under his Cenſures; and ſhould they uſe him, as he provokes the Civil Magiſtrate to treat them, I am of the mind, he would think and call it too *Anti-Chriſtian*.

To this *Second* main Queſtion (in ſubſtance Anſwer'd before) *Whether the being an hundred Monarchies happy without Toleration and Liberty of Conſcience, is one Reaſon that allows it with Reſtriction, whoſe future Fate we are ignorant of; and whether that may not in time prove its Ruin; It be not an hundred to one, that Monarchy ſhall be more flouriſhing, ſafe and laſting without a Toleration, than with it?* To this I ſay; he makes the ground of it *Fact*; and that's falſe: There is not only no ſuch thing, as *an hundred Monarchies that have been happy without it*: but more have been happy with, than without it. All the Eaſtern Monarchies, almoſt generally give it with ſucceſs. Next, the *French* Monarchy was happier in *Henry* the IV. than *Charles* the IX.

and

and *Ours* in Queen *Elizabeth*, than in King *Henry* the VIII. for though Her's was not a Reign of Liberty, yet of leſs ſeverity than His. He makes it *Republican*, and knows not what he ſays: for as his ſtory of *Monarchies* is untrue, ſo that of *Republicks*, a Fiction: there being *Two* Monarchies to *One* Republick that gives it. What will be, we cann't tell: but *Holland* is a greater proof for the Prudence of a *Toleration*, than any Country that can be named on the ſide of Coertion; and the Effects that are, ſhew what the ſame meaſures will do for the time to come if kept to.

To the Third, and laſt Queſtion, *viz. Whether it be not Croſs and Pile, whether a Man, who may be of any, or all Religions, will be of any, or of none at all?* I muſt tell him, That they that can be of all Religions, have little or none. And therefore I always thought thoſe *Clergymen* that in *Henry* the Eighth's time turn'd *Trimmers*, and *Proteſtants* in *Edward* the Sixth's, and *Papiſts* in Queen *Mary*'s, and *Proteſtants* again, with a witneſs, in Queen *Elizabeth*'s, had *no Religion* but their *Benefices*. And, as I take it, there were not *Three Hundred*, of all Qualities, out of *Ten Thouſand*, that ſtood out; to ſay nothing of their *Fountains* that ran freely through all thoſe Rubs and Revolutions, I mean *Oxford*

and

and *Cambridge*. If he please to remember what numbers turn'd *Presbyterians* between the years *Forty* and *Fifty*, how many in *Sixty* return'd; and with what *Oaths*, *Covenants*, *Engagements*, and *Abjurations* they maintain'd their Poſſeſſion, will have cauſe to ſay, that it is, ſometimes, hardly *Croſs* and *Pile* with too many, what Religion they are of, and thoſe of no ſmall pretences too.

And ſince he has put it upon that game, I cann't forbear ſaying, That he has hit upon the apteſt Alluſion he could have made. For *Croſs* and *Pile* in ſome Countries ſtand *Pope* and *King*, and where they meet that Game is up.

If he thinks the buſineſs yet worth his while, I ſhould be glad to ſee ſomething truly ſolid and Chriſtian. In the mean time, I take the meaſure he gives me in his Concluſion, *to make my Choice by Reaſon and Vertue, To diſcourage all Sedition and Diſloyalty; to Tolerate none, that profeſs to cut other Mens Throats for Conſcience ſake:* Beſeeching him to let me be even with him in a few *Queſtions* and a *Concluſion*: They will be ſhort.

I. *If any Man ought to believe without Conviction?* If not, then

II. *Whether*

II. *Whether Conviction be in a Man's power to give himself, or any for him?* If not,

III. *Whether this does not of course put an end to Coertion?*

I proceed to *Three* more upon a Christian Foot.

IV. *If Christ's Law and Example are to be the Rule of Christians?*

V. *If by his Law and Example Christians should compel Conformity by Worldly Force to their Religion?*

VI. *If Liberty to Conscientious Dissenters be not Adviseable from Examples, Christian and Political?*

The *Conclusion* is first *Particular*, then *General*. I would beseech the Gentleman, to whom this *Reply* is made, to *Avoid Prejudice*, which is here (I fear) an Ill Habit of Education. For he says, *He was always Diametrically opposite to the Duke's Opinion in the Points treated on*. As if he had suck'd it with his Milk. Examination helps Judgment; it is Chewing and Digesting well; t'other is swallowing and not Concocting: and sometime a Man gets a Hook in his Throat too. Let him have a Care of *Tarantulas* and the Itch of Answering, before he considers well; for that

that will be as unaccountable, as, he says, his Wit is *poysonous Wit*, (pag. 4.)

There are Two other things that make a Man heave and throw, and disorder himself extreamly; and that is the *Fly* and the *Worm*; especially in *Spring-time*; and this has been unusually dry and hot. But for all this, I will end well with him; For what ever he thinks, I wish him as well as my self; and that we may both live and die happily with a *Toleration*.

And now, *Reader*, 'tis fit I say something of this undertaking. The *Love* and *Honor* I have for the Truths deliver'd by that *Noble Person*, and the *easie*, *plain*, *short*, and yet *full* and *strenuous* way in which he has recommended them to the World, obliged me to this Defence, such as it is. But I cannot but wish, he had met with a Man that had deserv'd his own notice, because no body can better Defend his Arguments: which the oftner I read, the Weightier they seem to me; and his *Adversary*'s looser and slighter. 'Twas a Respect I owed his Person, and a Duty to his Essay.

And now, *Reader*, as Men that die, ask forgivness of all the World, so do I. It is true, it does not yet appear to me, that I have Injur'd any person or thing; I would not do it for the World: And, therefore, am even with

it: but I would be Modeſt at leaſt. I have Writ my Heart in the main; I hate ſerving of Turns: I love *Old England* as well as any Man, and I would fain ſee her Happy. I have long thought this the way, *VERTUE OF LIFE* and *INDULGENCE OF CONSCIENCE*, for the *KING*, for the *Clergy*, and for the *People*. And if our hopes of *Immortality* were but half as ſtrong, as we care they ſhould be thought, we could not uſe one another with ſo much Jealouſie and Bitterneſs: We carry not a true Eſtimate of the World with us, to be ſo eaſily and ſo often diſorder'd for it. Let us not then palliate our *Fury*, or *Intereſt* with the ſacred Name of *Religion*: Let us Anſwer for our own Faults; we ſhall, we muſt: and therefore let us mend them, that we may have leſs to Anſwer for, when we come to Judgment.

God Almighty Bleſs the King and Kingdom, and ſend us Peace in our days, Amen.

G. C.

FINIS.

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